



Sri Vishnu Sahasranama Bhashya

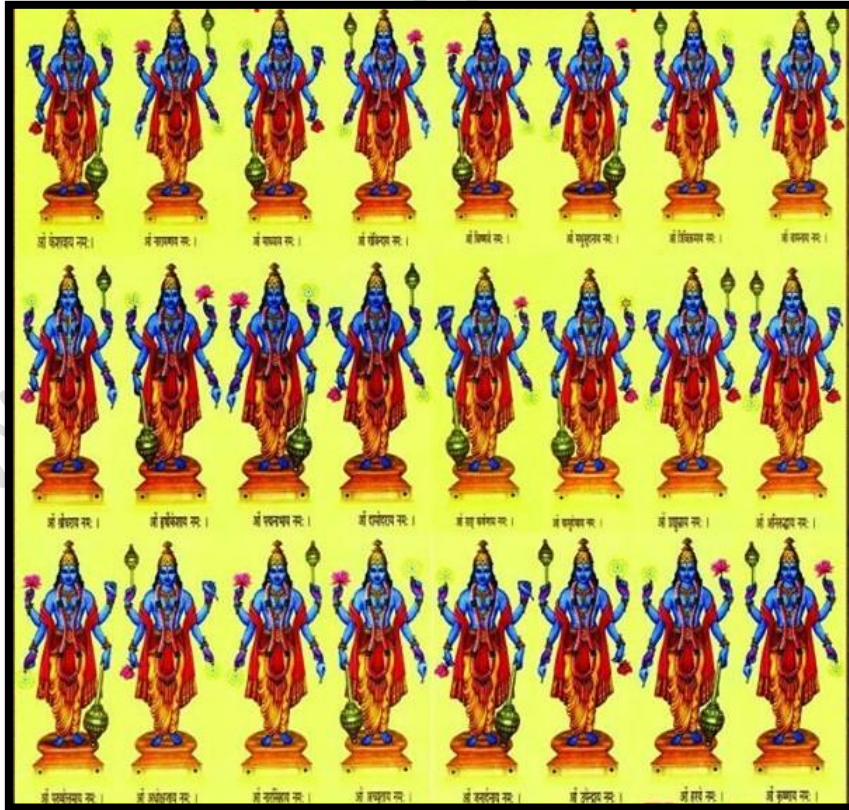
चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः ।

चतुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।

चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ॥

**Chaturatma-chaturvyuhas-chaturdamstras-
chatur-bhujah (sloka #15)**

**Chaturmuurti. Schaturbaahu.schaturvyuha.schaturgatih
Chaturaatma chaturbhaava.schaturvedavidekapaat
(sloka #82)**



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Chaturaatma (# 137, 769) refers to Lord Vishnu's fourfold manifestations viz. Aniruddha, Pradyumna, Sankarshana, Vaasudeva for the purpose of creation, sustenance, dissolution and promulgation of divine spiritual knowledge.

Chaturvyuhah (# 138, 767) means the one who adopts fourfold or four-dimensional manifestations (vyuhas). To carry his activities and to regulate the cosmic order He assumes four forms as Vaasudeva, Sankarshana, Pradyumna, and Aniruddha.

The Vyuha concept appears to be ancient (Pancharatra) and much older than that of the Avatars and it is function oriented. Each Vyuha form has a designated position, specific aspects and defined functions. The Vyuha manifestations are actively associated with the processes of creation, evolution and maintenance of the world and the world-order. They also protect and guide the devotees on the path to salvation.

The four Vyuha forms are said to represent four states of consciousness viz. Vyuha-Vasudeva represents Turiya (the state beyond all states); Sankarshana the Shushupti (dreamless sleep); Pradyumna the Svapna (dream state) and Aniruddha the Jagrat (wakeful state).

Chaturmurthi (# 765): He is the one who is of four forms; Vaasudeva, Sankarshana, Pradyumna and Aniruddha.

These four forms are considered as Vishnu tattva or plenary expansions of the Moola roopa of Sri ManNaaraayana (Para-Vasudeva) the primordial supreme God. Put together it is called Panchaniyaamaka Bhagawadruupa, five-fold strategic forms (Vyuha roopa), supreme manifestations of Lord Vishnu.

These transcendental expansions (supreme strategic forms) together form the complete worship of the Primordial Supreme God Vishnu who is VashatkaraH the one who is endowed with, possess in full, divine and auspicious qualities Anantha kalyana guna paripoorna. He is free from all imperfections and possessor of auspicious, best and unlimited attributes like... jnaana, bala, aishvarya, viirya, shakti, and tejas etc. all good qualities of excellence.

Chaturdamshtrah (#139) means the one who has four fangs in his incarnation as Naarasimha. Narasimha is not only an incarnation of Vishnu it is also one of the Vyuuha roopa of Bhagavantha (Chaturvimshati Kesavaadi Roopa). It was an ACHINTYA-ADBHUTA SHAKTI ((inconceivable and wonderful power) of Paramatma Bhagawan Vishnu exhibited.

Chaturbhujah-#Chaturbahuh (#140, 766) He is one who has four arms wielding Shankha, Chakra, Gada and Lotus.

Chaturgatih (#768): He is the one who is sought after as the ultimate destination by all the four orders of life (chaturaasrama) and by the four varnas as ordained by scriptures.

Chaturbhavah (#770): He is the source and from whom four great human values viz. dharma, artha, kaama, and moksha have originated which are known as chaturvidha purushaarthaas. (Please read additional notes given below)

Chaturvedavit (#771): He is the origin and the one who understands Vedas - the one who is known and understood by Vedas and only one who knows Vedas can understand Him.

योगो ज्ञानं तथा साङ्ख्यं विद्याः शिल्पादि कर्म च ।

वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ॥

yogo jñānaṃ tathā sāṅkhyāṃ vidyāḥ śilpādi karma ca |

vedāḥ śāstrāṇi vijñānametatsarvaṃ janārdanāt ||

Yoga, JnaAna, SaAnkhyā, science, arts, works, Vedas, scriptures, spiritual illumination, etc... all these have originated from JanaArdHana the Supreme God.

Ekapade-Namah (sloka # 82)

Ekapaat (#772) indicates the One with a single Paada (leg) or the one with a single foot or manifestation. In Sri Vaamana Avathara, Lord Vishnu in Trivikrama roopa single footedly stood and measured covering the entire Earth and the entire Aakaasa (sky). Trivikrama manifestation is the ultimate physical demonstration of the Ekapaat concept.

(Purusha Sookta)

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥

pādo'sya viśvā bhūtāni tripādasyāmṛtaṃ divi ॥

All beings and the entire manifested universe constitute just one-quarter (one-fourth) of the Purusha, while three-quarters (three-fourths) of Him, which is immortal and divine, remain within his own nature (the transcendental realm).

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।

ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥

tripādūrdhva udaitpuruṣaḥ pādo'syehābhavatpunah |
tato viṣvaṁ vyakrāmatsāśanānaśane abhi ||

This verse from Purusha Sookta explains that while the vast majority of the Divine remains in a pure, spiritual state, a small portion "descends" to become the cycle of creation, inhabiting everything from living beings to inanimate matter.

परमात्मने सततमेकरूपिणे
दशरूपिणे शतसहस्ररूपिणे ।
अविकारिणे स्फुटमनन्तरूपिणे
सुखचित्समस्ततनवे नमो नमः ॥

paramātmāne satatamekarūpiṇe
daśarūpiṇe śatasahasrarūpiṇe |
avikāriṇe sphuṭamanantarūpiṇe
sukhacitsamastatanave namo namaḥ ||

[Sloka 41 of Sarga (Canto) 8 of the Sumadhva Vijaya]

Meaning...

"Salutations to the Supreme Soul (Paramatmane), who is eternally of one consistent essence (satatam-eka-rupine), yet manifests as the ten incarnations (dasharupine) and further expands into hundreds of thousands of forms (shata-sahasra-rupine).

To Him, who is beyond all change (avikarine), whose infinite forms are clearly manifest (sphuta-mananta-rupine), and whose, entire being consists of nothing but pure Bliss and Consciousness (sukhachit-samasta-tanave) — I offer my repeated salutations to the one who is **EkaRoopa**.

Additional Notes...

Chaturbhavah: He is the source and from whom four great human values viz. **dharma, artha, kaama, and moksha** have originated which are known as chaturvidha purusharthas.

"dharmō dharmaviduttamah" (SVSN - sloka # 43)

RaAma is dharma and his very nature is dharma and his incarnation is for the purpose of dharma (**DHARMAH #403**); RaAma is an embodiment of dharma and protector of dharma. He is the foremost and greatest among the knower of dharma (**DHARMAVIDUTTAMAH #404**) 'RaAma Vighrahavan Dharma'.

Lord Vishnu is arthōnarthō... He is Arthah - He is Anarthah; (SVSN - sloka # 46)

Arthah (#430) generally gives a meaning of wealth which is materialistic.

Here in a supreme spiritual sense, ultimate wealth for a soul is Lord Vishnu which is eternal/permanent.

He is the ultimate wealth (Arthah) every soul would be longing to have.

Arthah also denotes meaning, Lord Vishnu is the real/ultimate meaning of everything in this universe.

He is Arthah the giver of wealth and also ParamaArtha the ultimate/superior wealth.

ANARTHAH (# 431)

Literally the word Anarthah indicates disastrous (adverse); Yes, Lord Vishnu is detrimental (Anarthahkaari) for those who exceed the limits of Arthah that leads to negative passions (ArishadVargas); for those who exceed the limits set by Him (Universal Law)/ordained by Him.

Another meaning that we can understand is; Anarthah is opposite of Arthah - Lord Vishnu doesn't need wealth (materialistic); He is Vashatkarah; the one who possesses divine and auspicious qualities like...

Comprehensive control over everything (sovereignty/lordship);
All capabilities to do and undo anything and everything;
All accomplishments (Yashass);
Bountiful riches and prosperity,
All knowledge in full form; and
Total dispassionateness (non-attachment);

Lord Vishnu is free from all imperfections; possessor of auspicious, best and unlimited number of attributes, six of which viz. jnaana, bala, aishvarya, viirya, shakti, and tejas.

KAaMA – Bhagawan Vishnu is....

"kāmahā kāmakṛt kāntaḥ kāmāḥ kāmapradaḥ prabhuh"
(SVSN - sloka # 32)

"kāmadevaḥ kāmāpālaḥ kāmī kāntaḥ kṛtāgamaḥ" **(SVSN - sloka # 70)**

Kāmahā (#294): the one who is the destroyer of materialistic/worldly desires/desire-nature;

Kāmakṛt (#295): One who fulfills the desires of pure minded devotees.

Kāntaḥ (#296): The one who is extremely beautiful or charming. This refers to His divine form that attracts the minds of all beings.

Kāmaḥ (#297): One who is sought after by those who desire to attain the four supreme values of life viz. Dharma-Artha-Kaama-Moksha.

As Kaama, He is father of Manmatha who is also referred to as Kaama who rules over the desires of human beings.

Kāmapradah (#298): One who grants/bestows the desires of true devotees.

Kāmadevah (#651): One who is desired by devotees in quest of the four values of life; chaturvidha purushaatha – Dharma, Artha, Kama and Moksha.

He is KaamaDeva - God of the ultimate desire, the Moksha.

Kāmapālah (#652): One who protects/guards/governs the legitimate desires of devotees who totally surrender at His lotus feet.

Kāamī (#653): One who by nature has all his desires fulfilled; His desires are not for enjoyment or luxuries; He is Vashatkaara.

KAAMADAA (Kaama + Daa) - Daa means giving/granting; Kaama means desires. Kaamadaa means the one who grants-bestows-fulfills the desires; what is wished.

Out of the three PurushaArthas (Dharma-Artha-Kaama) Bheemasena Devaru says that KaAma is superior.

"kami gani vadu moksha gami kadu" - This Telugu proverb literally translates to "One who is not a desirer (Kami) cannot be a seeker of liberation (Moksha-gami)."

MOKSHA – MuktaAnaaM-ParamaaGatiH

(SVSN sloka #2 – Naama #12)

He is the Moksha Pradhatha, sole bestower of ultimate salvation to the deserving souls including Brahmaadi Devathas. He is the ultimate source, ultimate direction, ultimate shelter for the fully liberated souls.

"MoksHam NaaraAyanaaddHichhett" Only a SarVottama can give Moksha. He is Vaikunta, He is the Moksha. He is the ParamaAtma. He resides in Vaikunta, the sacred abode where every soul would be longing to go and stay eternally.

Giving Moksha is an exclusive prerogative of Lord SriManNarayana. If Lord Sri Hari is the giver of Moksha, then it is obvious that He is the Sarvottama the Supreme God Vishnu.

Closely linked to this sloka (15, 82) is the term

CHATURASRAH (sloka # 100) - The term **Chaturasrah** (#936) literally means "four-cornered" or "square," but in a spiritual context, it signifies perfection, stability, and absolute fairness.

He is called **Chaturasrah** because: He is perfectly "square" or impartial in his dealings doing justice to the deserving souls. He bestows the four aims of human life: Dharma (Righteousness), Artha (Prosperity), Kama (Desire), and Moksha (Liberation) according to their Karmic merits.

While **Chaturasra** (from Sloka #100) refers to His perfect justice and "square" impartiality, the root Chatura (meaning clever or skilful) perfectly captures His role as the ultimate strategist of the universe.

In the context of the Sri Vishnu Sahasranamam, this "skilfulness" isn't just about intellect; it is about His divine ability to manage the complex tapestry of Karma and the preservation of Dharma.

Sri Vishnu Sahasranama is such a beautiful, meaningful hymn, an essence of Vedas, a gift to the mankind carved out from Panchama Veda the Maha-Bharata. Vishnu is the ultimate Dharma and ultimate Tattva and worshipping, praying Him with proper anusandhana of his qualities is perhaps the quintessence of Vishnu Sahasranama Stothram.

Sri KrishnaArpanamastu - naham karta harih karta



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